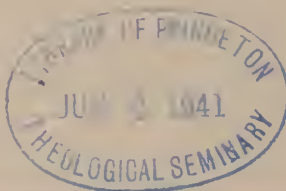




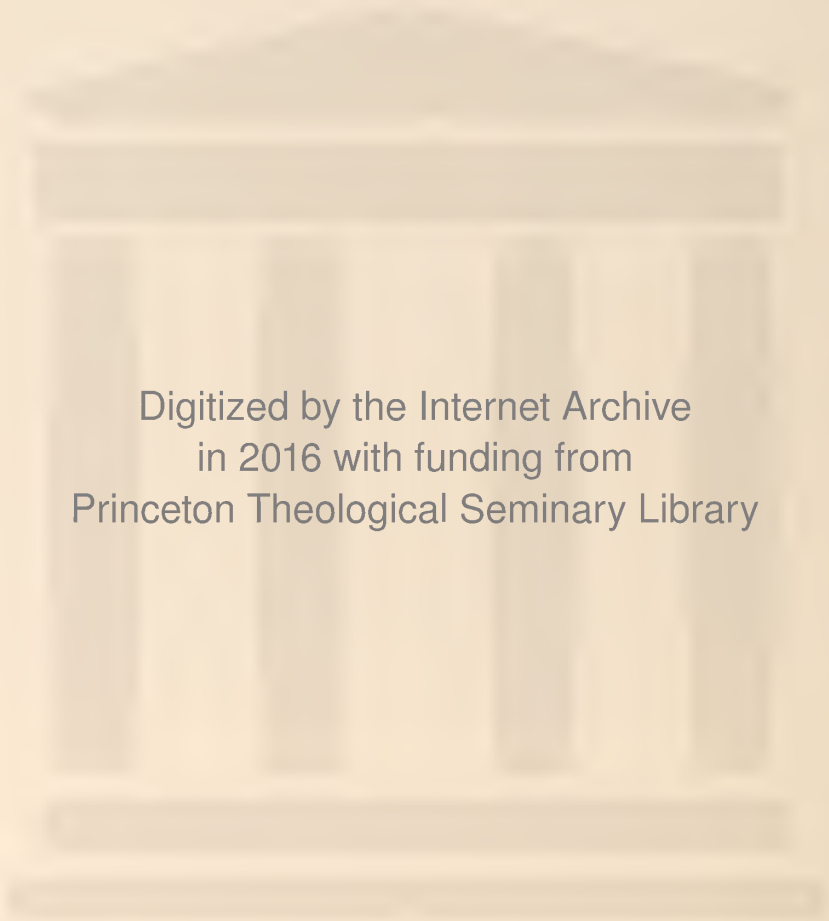
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# The Princeton Seminary Bulletin

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Vol. XVIII

PRINCETON, N. J., May, 1924

No. 1

## The One Hundred and Twelfth Commencement

The exercises of the One Hundred and Twelfth Annual Commencement of the Seminary were held on Sunday, Monday and Tuesday, May the 4th, 5th, and 6th. On Sunday morning at eleven o'clock, in Miller Chapel, the sermon was delivered by the Rev. J. Ross Stevenson, D. D., LL. D., President of the Seminary, and was followed by the celebration of the Lord's Supper.

At three o'clock in the afternoon fellowship meetings of the Class of 1924 and of the graduate students were held. At half-past seven in the evening, in the First Presbyterian Church, a union service was held in which the First and Second Presbyterian Churches and the Methodist Church of Princeton united with the Seminary. After a choral service provided by the Seminary chorus, the sermon was preached by the Rev. W. Courtland Robinson, D. D., of Dehli, New York, a graduate of the class of 1891, and a Director of the Seminary.

On Monday, May the 5th, at two o'clock, the Board of Directors of the Seminary met in Alexander Hall. Among the important actions taken at this meeting was the election of the Rev. David DeForest Burrell, D. D., as a Director of the Seminary. Dr. Burrell is a graduate of the class of 1901, and is at present pastor of the First Presbyterian Church of Williamsport, Pa. He is a son of the Rev. David J. Burrell, D. D., LL. D., minister of the Marble Collegiate Church, New York City.

On the evening of Monday a large number of graduates held class reunions; and alumni dinners were also given by a number of the Seminary clubs.

The One Hundred and Twelfth Commencement proper was held in the First Presbyterian Church of Princeton on Tuesday morning, May the 6th, at half past ten o'clock. The President of the Board of Directors, the Rev. Maitland Alexander, D. D., LL. D., presided and made the invocation. Impressive musical selections were rendered by the Seminary chorus under the able direction of the Rev. F. D. Jenkins. Prayer was offered by the Rev. Ethelbert D. Warfield, D. D., LL. D., President of Wilson College, Chambersburg, Pa. The address of the morning was delivered by the Rev. David J. Burrell, D. D., LL. D., of New York City. The address appears in full in other columns of the *Seminary Bulletin*.

The address was followed by the announcement of the Fellowship and Prizes by the Secretary of the Board of Directors, the Rev. Sylvester W. Beach, D. D. They are as follows:

The Alumni Fellowship in New Testament and the Archibald Robertson Scholarship to Harold Elliott Nicely.

The William Henry Green Fellowship in Semitic Philology to Andrew Stephen Layman.

The Gelston-Winthrop Fellowship in Apologetics to James Manning Potts.

The Gelston-Winthrop Fellowship in Systematic Theology to Cornelius Van Til.

The First Scribner Prize in New Testament Literature to Philip Sheridan Miller.

The Benjamin Stanton Prize in Old Testament Literature to Jarvis Scobey Morris.

The Robert L. Maitland Prize in New Testament Exegesis to Samuel Vogt Gapp.

The Second Robert L. Maitland Prize to Warren Scott Reeve.

The Archibald Alexander Hodge Prize in Systematic Theology to John Jacob DeWaard.

The Second Archibald Alexander Hodge Prize to Lloyd George Ice.

Thanksgiving Prize in the History of Doctrine to Jarvis Scobey Morris.

The degree of Bachelor of Theology was conferred upon the following students who held the degree of A. B., or its academic equivalent from an approved institution, and who had completed the course of study prescribed therefor in this Seminary:

Charles Howard Ainley, Jr.  
Alton Bowman Altfather  
William Martin Alwynse  
William Davies Amos  
Arthur Paige Baskerville  
John Botty  
Edwin Ray Cameron  
John Beverly Crowell  
Henry Lewis Cutler  
David Hobart Evans  
John Lloyd Evans  
Clarence Edward Getz  
Elmer Paul Gieser  
John Randolph Glassey  
George Bradley Hammond  
Charles Roy Harper  
Elmer George Homrighausen  
John Edward Johnson  
Andrew Stephen Layman  
Paul Joseph Leavens  
Abram Miller Long

John Thomas Lyon  
Harvey Hutcheson McClellan  
Hugh Cameron McClure  
Burton Metzler  
Philip Sheridan Miller  
William McFarlane Mitchell  
Cecil Van Horn Morris  
Hyek Namkung  
Harold Elliott Nicely  
James Manning Potts  
John Clement Russell  
Frederick Schweitzer  
Edwin Luke Shelling  
Henry Pierce Simpson  
William Kyle Smith  
Foster Boyd Statler  
Cornelius Van Til  
Morris Zutrau

A diploma of the Seminary was also granted to Archibald Campbell as of the Class of 1916, inasmuch as he had completed the academic requirements therefor.

The degree of Master of Theology was conferred upon the following students who held the degree of A. B., or its academic equivalent and the degree of Th. B., or its theological equivalent, from approved institutions and who had completed the course of study prescribed therefor in this Seminary:

Hugh Elmer Bradshaw  
Clifford Wesley Collins  
Isaac Couwenhoven  
Bruce Alexander Cumming  
Herman Harry Dykhous  
Peter George Dykhuisen  
Weaver Keith Eubank  
William Henry Flurkey  
Clarence Edward Getz  
Elmer Paul Gieser  
William John Giffin  
Charles Earl Graf  
Elton J. Holtrop  
Jacob Henry Joldersma  
Renwick Carlisle Kennedy  
Hyek Namkung  
Charles Vincent Reeder  
Paul Lanterman Rider  
Frederick Schweitzer  
Keikichi Shirai  
Albert Henry Smit  
Kazuo Takahashi

Yancy Samuel Thompson  
John Ulverstone Selwyn Toms  
John Edwin Wildasin  
Gerben Zylstra

The address to the Graduating Class was then delivered by the President of the Seminary.

The Annual Meeting of the Princeton Theological Seminary Alumni Association was held at twelve-thirty p. m. in Stuart Hall. The Rev. Stuart Nye Hutchison, '03, presided. Officers for the coming year were elected as follows: The Rev. Charles L. Candee, D. D., '98, President, the Rev. John T. Reeve, D. D., '00, Vice-President, the Rev. Robert M. Russell, '15, Secretary, the Rev. Charles R Erdman, D. D., '91, Treasurer; and as additional members of the Executive Committee: the Rev. G. B. F. Hallock, D. D., '85, the Rev. Maitland V. Bartlett, '95, the Rev. Wm. L. McCormick, '05, the Rev. Peter K. Emmons, '15. Addresses were delivered by the Rev. Maitland Alexander, D. D., and the Dr. Robert E. Speer. Dr. Alexander had just celebrated the twenty-fifth anniversary of his pastorate in the First Presbyterian Church of Pittsburgh, Pa. He spoke on the subject of "Princeton Seminary's Training for the Home Pastorate." Dr. Speer spoke on "The Wider Service of the Seminary."

President Stevenson was introduced by Dr. Hutchison and called attention to the steady increase in the income of the Seminary during the past ten years, due to better investments and to the large increase in endowment funds. This, however, was only adequate to meet higher expenditures and the increased cost of living. Larger funds will be needed in the near future to provide for pensions, for the enlarg-

ment of the library and for the proposed new commons. President Stevenson also called attention to the increased number of students and to the prospects for an even larger attendance next year.

At three o'clock, in the Reference Library, was held the meeting of the Board of Trustees. The exercises of the day were closed by the reception given by President and Mrs. Stevenson at "Springdale," at four o'clock, to the Graduating Class, the Alumni and their friends.

## The Conditions of a Successful Ministry

Address to the Graduating Class delivered by the Rev. David J. Burrell, D. D., LL. D.

I have thought it possible that the members of the Graduating Class might care to know how the ministry looks to one who has spent somewhat more than half a century in it.

It seems a happy dream,—a dream of a journey over an undulating country, uphill and down dale, through alternating storm and sunshine, but always with God's goodness going on before, a pillar of cloud by day and of fire by night, to lead the way. And out of the past, like the seven well favored and fat fleshed kine in Pharaoh's dream, there issue some conclusions that may be helpful to those who are not indisposed to learn from the experience of another and an older man.

*First*, the importance of living by faith.

The early Christians were derisively called "Solefidians," that is, misguided people who live by faith alone. The term has long been obsolete; more's the pity, since it indicates a corresponding decline in Christian life and character.

One of our Lord's searching questions was "How much is a man better than a sheep?" Well, how much better is he? By precisely so much as is indicated by his apprehension of



things unseen and eternal. This is the border line that differentiates us from all the lower orders of life. A sheep has five senses; a man has six. It is by faith his sixth sense, that being made in God's likeness he can, as Kepler said, "think God's thoughts after him." It is by this that he dreams dreams and sees visions of things that lie beyond the horizons of fleshly sight. It is by Faith that he draws near to God and bows the knee before him in prayer. It is by Faith that he anticipates heaven and eternal felicity. Wherefore it devolves upon him to keep this sixth sense or faculty of the soul in good repair and working order lest it become atrophied and perish by disuse.

And—(My young brethren, "nail this down," as Lyman Beecher used to say:) it is feeble to endeavor to prove any spiritual fact by the "scientific method," that is by evidence lying within the evidence of the five physical senses; as vain as to undertake to see with one's ears or hear with one's eyes. Spiritual things are spiritually discerned.

*Second:* The importance of fidelity gains emphasis as the years pass. It so happens that just fifty-three years ago I was refused ordination by the Presbytery of New York for declining to promise that I would "maintain and defend" the doctrinal symbols of the denomination which I proposed to enter. But why should a believer not be expected to "maintain and defend" his belief? We are living in piping times of peace. "Say nothing, do nothing, that by any means could provoke controversy in the ranks; for controversy means division, a drawing of the lines and, who knows? perhaps a schism in the church."

Well, what if it does. I am responsible for duty; results are with God.

We have been talking up "Church union" so long that the historical fact that every great forward movement in Christian civilization has been divisive—that is, by schism and *not* by getting together,—has almost escaped us.

The belligerent spirit of course is out of harmony with the spirit of Christ, but not more so than the happy-go-lucky attitude of tolerance toward error which is one of the "liberal" characteristics of our time. There never would have been a "Reformation" but for certain protest-ants who were willing if necessary to part company with friends and kinsfolk in the interest of truth as God gave

them to see it. Easy goers lead no forlorn hopes. It is men who have dreams of their own and by faith see visions of the unseen, it is such men as these that make the world go round and roll with every revolution a little further into the light of the Golden Age. "Here I stand" says every true Christian, "I cannot do otherwise; God help me!"

*Third,* I see clearly, in the glamour of the years gone by, that *Charity must be yoked with Fidelity* if we are to measure up to the mind of Christ.

The problem is, How to differ with other and keep sweet; and the answer is, Christ. By him I am enjoined to do my own thinking but by the same token, to let others do like wise. It is a big world that we are living in. The thoroughfares are wide enough for man to go abreast without jostling: provided each keeps his place. "Fences make good neighbors."

*Fourth,* The past inclines me to a deeper sense of *dependence on God*. "Of my self can do nothing; I can do all things through him that strengtheneth me."

And just here is where I would seek a closer acquaintance with the Third Person of the ineffable Godhead. For it is the Holy Spirit with whom we have officially to do; and particularly those who, as ministers, claim to be official ambassadors and witnesses for Christ.

I have reason to thank God for a close friendship in my early life with that prince of Evangelists, Mr. Moody. "Young man," he used to say to me in my student days, "Young man, be sure you honor the Holy Ghost!"

In the Chicago fire of 1872, his home and his preaching station, Farwell Hall, were burned out and he was left high and dry. On an eastward bound train he continued in prayer saying, "O, Lord, I have never been what I ought to be, I never have realized my ideal of service. Help me now to begin all over again. Baptize me with power. Come Holy Spirit, Come!"

On reaching New York he found quarters in the old Metropolitan Hotel, where, all the following day, he kept on praying the same prayer, "O God! give me power! Fill me with zeal and a passion for souls. Come, Holy Spirit, Come!" Late in the afternoon Major Whittle knocked at his door and, receiving no response but hearing a voice within, threw



open. There stood Mr. Moody in the middle of the room, with face uplifted and bathed in tears, saying over and over "No more! My Lord, no more!" He had received the blessing. The Holy Ghost had come in power and filled him to the lips. And thereafter, in his evangelistic tours in America and across the seas, he reaped such harvests as never before. Souls came flocking to Christ, as doves to their windows.

*Fifth*, but while experience teaches dependence on God, it teaches also with increasing emphasis our need of *Independence of all save God*.

A man is never at his best until he has learned to stand alone,—that is to say, alone, with God. For one with God is always a majority, I am a cipher: so is every other man; a thousand ciphers all in line are nothing. But God is a unit, the great Integer, the only One in the Universe. Put that Unit before your ciphers and you have a thousand, a million, an unconquerable host. "So shall one chase a thousand and two put ten thousand to flight." (Deut. 32:30.)

*Sixth*, with this increasing sense of dependence on God and independence of all others, there comes a growing consciousness of the Interdependence of all true Members of the body of Christ.

This is the definition of the Church within the Church; "Members of the body of Christ," Not all professing Christians are thus vitally joined with Christ as tentable members of his body. There is a visible Church, made up of names written on a roster; and there is an invisible Church made up of names written in the Lamb's Book of Life. Wheat and tares: and "the tares and the wheat must grow together" in the same field, "until the great day."

Meanwhile, it behooves us to understand that a religious man is not necessarily a Christian. There are many religions but only one Christianity. All men are religious in a way, by virtue of their divine birthright; but most men, alas! are far from Christian faith. The difference is a vital one. *Religion is seeking God: Christianity is finding God—and finding him in Christ.*

The men of Athens, as Paul said, were "exceedingly religious;" but there was probably not a Christian among them. There were altars on every hand,—altars to all the Olympian

gods; but the nearest approach to the Gospel was in one altar dedicated "To the Unknown God": and that was a long ways off. The Christian message was this: "Him whom ye thus ignorantly worship declare I unto you." In those words the great Apostle, beckoned to the devout philosophers who stood on the other side of an immense chasm, shading their eyes in a futile quest of the unknown God, to cross over by the only bridge and find him: as Christ himself had said, "He that hath seen me hath seen the Father."

Let us make no mistake: the sum total of Christianity is *God manifest in Christ*. To accept that, with a faith that inevitably translates itself into the terms of common life, is to be a Christian. To reject it is, at best, to keep on searching for God and never finding him. All the "fundamentals follow, *pro or contra*; the supernatural birth, the wonderful life, the atoning death, the empty sepulchre, the reign in glory and the abiding presence.

Our religion is simply a personal equation. Christ is everything—or nothing. The branch that is not vitally joined with the vine is spiritually dead. If Christ is not God, as he claimed to be, he is an imposter. There is no "neutral ground." There is no "middle of the road." To those who believe, he is Alpha and Omega, the beginning and the end of everything that makes life worth living; first, last, midst and all in all.

*Seventh*, the only trustworthy authority of Christian faith is in the *inerrant Word of God*.

We must find authority somewhere, as a matter of course. And the only proposed or conceivable sources of authority in spiritual things are three. To begin with, the "inner consciousness." This might answer if all minds were cast in one infallible mold; but unfortunately none is infallible and no two are alike. The line of least resistance leads from the fallible ego to a vocal Memnon speaking for a church grotesquely claiming to be *semper idem* and calling himself the "infallible vicar of God." This relieves a man of doing any thinking of his own but leaves him a mere *homunculus*. Nothing remains but the Bible as the veritable Word of God.

Is Protestantism then "the religion of a Book?" Why not? Shall we as Americans blush for our devotion to a Constitution? Are

we not "hide bound" by certain old parchments which we regard as ultimate authority in things political? Aye, but "the scriptures are not inerrant." Granted: that is, in current versions. The Bible has been handed down for thousands of years and is translated into five or six hundred languages. It is not claimed that any of these versions or translations is an exact copy of the original, but the discrepancies are so slight as to force a conviction, on the one hand, that the book has been safeguarded through the centuries by a special providence and, on the other, that the original autograph was perfect or inerrant: as it claimed to be. "All scripture is given by inspiration." The word *inspiration* is literally breathed-of-God. God could not breathe a lie.

But "what advantage is it to believe in the infallibility of a parchment which no living man has ever seen?" Much, every way. The objection proves too much. Suppose we ask, "Why should we believe in the divine perfection of Christ, who lived only thirty years in a remote corner of the world and then disappeared?" No living man has ever seen him: all current versions of his life and character are imperfect; yet the bottom would fall out of the faith of the whole Christian world if it did not implicitly believe in the sinless perfection of the God-man who lived nineteen hundred years ago.

The reason why the assaults of unbelief are so persistently aimed at the trustworthiness of the Scripture is because the world knows, whether or no all Christians so understand it, that the Bible is the Citadel of our faith. In this there is nothing modern or peculiar to any time. It was the primal temptation of the adversary, who, as Milton says, "sat squat at the ear of Eve," whispering, "Yea, hath God said?" And that specious suggestion has been the ruin of countless souls to this day.

In the dark period of the Encyclopedia in France, the high tide of unbelief, Lord Chesterfield, while being entertained at the table of a learned infidel, was asked by his hostess, "How is it that in this age of progress the so called Gospel of the Crucified Nazarene is still cherished by your enlightened nation as its established faith?" To which he replied apologetically "Madam it is a mere temporary makeshift. We mean to better ourselves as soon as possible; and I assure you we are at

this moment casting about for something better with which to supplant it." That was a long time ago; and men like Chesterfield have been vainly casting about for a substitute. Meanwhile the Gospel is still the only hope of sinners and the Bible is the "best seller" in the book markets of the world. Fear not; therefore

"Th' eternal step of progress beats

To that great anthem, calm and slow,  
Which God repeats.

God works in all things; all obey

His first propulsion from the night.

Wake thou, and watch. The world is grey  
With morning light!"

Finally; for this cause, my young brethren, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family according to the riches of his glory to be strengthened with all might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend with all saints what is the length and breadth and depth and height and to know the love of God that passeth knowledge, that ye might be filled with all the fulness of God."

### Plans of the Graduating Class

So far as ascertained the plans of the members of the graduating class are as follows:

C. H. Ainley, Jr., Foreign Missions in Mexico.

A. B. Altfather, Presbyterian Church, Falls Church, Va.

W. M. Alwynse, not yet determined.

W. D. Amos, Presbyterian Church, Liberty Corners, N. J.

A. P. Baskerville, not yet determined.

J. Botty, further study.

E. R. Cameron, further study.

J. B. Crowell, Director of Religious Education, First Presbyterian Church, Norristown, Pa.

H. L. Cutler, Presbyterian Church, Mauch Chunk, Pa.

D. H. Evans, Presbyterian Church, Doe Run, Pa.

J. L. Evans, Presbyterian Church, Nelsonville, Ohio.

C. E. Getz, Christ Presbyterian Church, Trenton, N. J.

E. P. Gieser, Foreign Missions.

J. R. Glassey, Professor of Bible, Hastings College.

G. B. Hammond, Foreign Missions in Mexico.

C. R. Harper, Foreign Missions in Brazil.

E. C. Homrighausen, further study.

J. E. Johnson, Navy Chaplaincy.

A. S. Layman, further study.

P. J. Leavens, Foreign Missions in Mexico.

A. M. Long, not yet determined.

J. T. Lyon, Foreign Missions.

H. H. McClellan, Foreign Missions in Egypt.

H. C. McClure, Presbyterian Church, Durango, Colo.

B. Metzler, further study.

P. S. Miller, teaching, Lincoln University, Pa.

W. M. Mitchell, Westminster Presbyterian Church, Allentown, Pa.

C. V. Morris, Foreign Missions.

Hyek Namkung, return to Korea.

H. E. Nicely, Assistant Pastor, South Presbyterian Church, Syracuse, N. Y.

J. M. Potts, further study.

J. C. Russell, East Lake Presbyterian Church, Wilmington, Del.

E. L. Shelling, not yet determined.

H. P. Simpson, not yet determined.

W. K. Smith, Foreign Missions in Brazil.

E. B. Statler, not yet determined.

C. Van Til, further study.

M. Zutrau, Pilgrim Presbyterian Church, Trenton, N. J.

G. L. Willets, First Presbyterian Church, Catasauqua, Pa.

not have time to hear all he would like and that he must make selection. The following list of names and subjects indicates how full and rich the opportunity of the Seminary has been during the past session to know current Christian thought and activities.

Upon invitation of the Faculty the following ministers preached in Miller Chapel:

The Rev. J. A. Faulkner, D.D., of Drew Seminary, Madison, N. J.

The Rev. George Brewer, D.D., of Detroit, Mich.

The Rev. W. S. P. Bryan, D.D., of Chicago, Ill.

The Rev. Charles F. Wishart, D.D., Moderator of the General Assembly.

The Rev. Harry W. Myers, D.D., of Japan.

The Rev. John E. Bushnell, D.D., of Minneapolis, Minn.

The Rev. Franklin B. Dwight, D.D., of Princeton, N. J.

The Rev. John M. Vander Meulen, D.D., of Louisville, Ky.

The Rev. Clarence E. Macartney, D.D., of Philadelphia, Pa.

The Rev. George Johnson, D.D., of Lincoln University, Pa.

The Rev. Samuel Callen, D.D., of Louisville, Ky.

The Rev. Louis M. Sweet, Ph.D., of New York City.

The Rev. J. Porter Smith, D.D., of Brazil.

The Rev. C. Waldo Cherry, D.D., of Harrisburg, Pa.

## Visiting Preachers and Lecturers

One of the privileges of life in Princeton is the opportunity to hear so many who are eminent in their own special spheres in the intellectual and spiritual life of the world. The University brings so large a number of distinguished speakers to Princeton that the student soon learns that he does

A special day of prayer was observed on February 5th, with an early morning communion service conducted by President Stevenson, with an address at eleven o'clock by the Rev. Melvin Trotter of Grand Rapids, Mich., and with an evening service conducted by Professor Charles R. Erdman.

Addresses have been delivered before the Seminary on various phases of religious life and work by the Rev.



Thomas Nightingale of England, on "The Work of the National Council of United Free Churches of England"; the Rev. Harris E. Kirk, D. D., of Baltimore, on "The Underworld of the Mind"; the Rev. F. N. D. Buchman of New York, on "The New Testament in Experience"; Mr. Robert P. Wilder, of New York, on "The International Student Volunteer Convention"; the Rev. Charles Scanlon, D. D., Secretary of the Board of Temperance and Moral Welfare, on "Prohibition"; Mr. Fred C. MacMillan of Des Moines, Iowa, on "Christ in the Business Man's Life"; the Rev. Frank H. Mann, Secretary of the American Bible Society, on "The Demands for the Bible"; the Rev. H. Augustine Smith, D. D., of Boston University, on "Church Music"; Mr. E. P. Gates, General Secretary of the United Society of Christian Endeavor, on "The Needs of Young People"; Dr. William A. Freemantle of Philadelphia, on "Pastoral Experiences"; the Rev. Henry W. Frost, D. D., of Princeton on "Prayer"; Dr. Howard Kelly of Baltimore on "A Layman's Use of the Bible"; Dr. W. G. Schauffler of Princeton on "Personal Hygiene"; Professor A. A. Bowman, of Princeton University, on "Religion and the Modern Mind"; the Rev. Clarence E. Macartney, D. D., on "The Presbyterian Church at the parting of the Ways"; Professor Robert Dick Wilson, D. D., on "Impressions of the Orient"; the Rev. W. Reginald Wheeler on the Board of Foreign Missions, on "Missions in Latin America and Africa"; the Rev. Charles E. Scott, D. D., of China, on "China"; the Rev. H. B. Dinwiddie, D. D., missionary of the Presbyterian Church, U. S., on "Latin America"; the Rev. W. N. Wysham,

Candidate Secretary of the Board of Foreign Missions; the Rev. S. M. Shoemaker, Secretary of the Philadelphian Society, Princeton University, on "Personal Evangelism."

At the meeting for the presentation of missions, on Sundays at ten a. m., the following spoke: The Rev. Thomas Barber of Colombia, South America, the Rev. H. W. Myers, D. D., of Japan, the Rev. Paul Martin, the Rev. H. K. Wright, of India, the Rev. Robert Dick Wilson, D. D., Dr. Paul Harrison of Arabia, Mr. Dana Woodman of New York, the Rev. Archibald Campbell of Korea, Dr. Robert E. Speer, Mrs. J. C. R. Ewing, the Rev. G. W. Dunlap, D. D., of the Philippines, the Rev. Stacy L. Roberts, of Korea, the Rev. David H. Thomas of China, the Rev. A. C. Edgar, missionary to the Majove Indians, the Rev. W. N. Wysham of Persia, Mr. William Danner on the work among Lepers, the Rev. H. H. Henderson of Korea, Professor Kingsley Burge of Syria, the Rev. Lee H. Downing of Africa, the Rev. Henry W. Frost, D. D., of the China Inland Mission, the Rev. J. U. S. Toms of Korea, the Rev. C. V. Reeder of China, Mr. H. H. Underwood of Korea, the Rev. S. M. Shoemaker, Secretary of the Philadelphian Society of Princeton University, the Rev. W. W. Johnston of China.

### Instruction in Missions

In addition to the addresses on missions enumerated in the preceding article, the Seminary heard the Rev. J. Porter Smith, D. D., deliver the Student Course of Mission Lectures on "Brazil as a Mission Field." Dr. Smith is especially well versed in the history, literature and activity of the Roman

Catholic Church. His presentation of this problem in missions in Brazil was useful to all who meet it in whatever phase of Christian work.

In the Department of Missions the Rev. J. C. R. Ewing, D. D., again rendered substantial assistance to Dr. Stevenson in the instruction, and various missionaries residing in Princeton also assisted by setting forth phases of missions characteristic of their special fields.

For the session 1924-25 the department is to have the assistance again of Dr. Ewing, and also of the Rev. Samuel M. Zwemer, D. D., of Egypt. Dr. Zwemer will have charge of most of the elective class work during the first term, Dr. Ewing taking over the work for the remainder of the Seminary year. These courses will include studies in The Strength and Weakness of Oriental Religions, Christianity's Message to the Peoples of the Near and Far East, and a study in the Problems and Methods of Modern Missions.

### Provision for the Physical Welfare of the Students

Many students come to the Seminary from places or institutions where there have not been facilities for physical examinations and for expert medical attention. Alumni of the Seminary can look back and see how they might have been much better fitted for their ministry if physical defects could have received attention in their student days. There is increasing appreciation of the importance of a well-developed physique as one of the elements in ministerial success. It is gratifying that in recent years

this element in ministerial preparation has been receiving due attention in the Seminary. This is largely due to the generous contribution to the Seminary of his services as Medical Adviser by William G. Schauffler, M. D. Year by year he has given each student a careful physical examination and when necessary has put them in touch with specialists for treatment or operations, beside sending students promptly to the University Infirmary whenever there was need of it. In addition to this he has given lectures on various phases of hygiene which the minister should understand both for himself and for the community in which he will serve as pastor.

The Seminary has had for a quarter of a century rights in the University Infirmary whereby its students received treatment there on equal terms with University students. The University is now building a new three hundred thousand dollar Infirmary. In order to secure the perpetuation of the Seminary's use of this great plant, Mr. E. Francis Hyde of New York City, Treasurer of the Seminary, has given twenty-five thousand dollars in the name of the Seminary, which forms the basis of an agreement that the arrangement for the care of Seminary students shall be continued as heretofore.

### The Mutchmore Scholarship

The Board of Christian Education of the Presbyterian Church, U. S. A., has assigned to the Middlers of this Seminary this year the competition for the Mutchmore Scholarship, providing nine hundred dollars for a year of graduate study. The scholarship has been awarded to Mr. Warren S. Reeve.

### The Davies Prize in Homiletics

The Rev. Hugh Davies was a minister of the Calvinistic Methodist Church in the U. S. A. which was later absorbed in the Presbyterian Church. Some years before Mr. Davies' death the Synod of the Calvinistic Methodist Church decided to make a presentation to him of a certain amount of money in recognition of his great service to the church as a preacher and pastor. Before the plan had been carried out, Mr. Davies died, and it was decided to use the money collected for an appropriate memorial to him. The Synod of Pennsylvania (Welsh) determined to establish with the money as a memorial the Hugh Davies Prize in Homiletics in Princeton Theological Seminary, and five hundred dollars has been received by the Board of Trustees of the Seminary to establish the Hugh Davies Memorial Fund, "the annual interest of which is to be given as a prize to that member of the Senior Class whose sermons throughout the year shall be accounted the best in thought, composition and delivery." The Synod has provided the following condensed biographical sketch of Mr. Davies:

The Rev. Hugh Davies was born in Llandrilo, near Bala, Wales, August 13, 1831. He came to the United States in 1854, and settled in New Haven, Conn., later moved to Chicago, Ill. Here he was licensed to preach by the Calvinistic Methodist Presbytery in 1856, and in 1859 he was married. His first charge was in Long Creek, Iowa. His ordination took place at a session of the Synod of Wisconsin held in Cambria, Wis., June 11, 1862. Later he held pastorates in Berlin, Wis., Middle Granville, N. Y., Wilkes-Barre, Pa.,

Venedocia, Ohio, New York City, Scranton, Pa., Wilkes-Barre. He was the author of the history of the Calvinistic Methodist Churches in Pennsylvania, brought out in book form in 1898 with the title "The History of the Synod of Eastern Pennsylvania," and numerous magazine articles. He was elected moderator of the General Assembly of the Calvinistic Methodist Church at Cambria, Wis., August 27, 1901. He died in Allentown, Pa., July 11, 1910. He was in the front rank of the Welsh preachers of his day. His last message was this—"Of all the wonders Jesus Christ wrought he Himself was the greatest."

### The Seminary Chorus

For a second year the Seminary Chorus has been developed under the leadership and instruction of the Rev. F. D. Jenkins, of the Seminary Faculty. Twenty-eight students have been trained to sing together with such perfection of technique and interpretation that they have been a means of education in singing and in appreciation of classical church music, not only for themselves, but for the Seminary and a wider audience in the church. They have rendered much appreciated musical programs in churches in New York, Philadelphia, Trenton and Princeton. Their musical selections formed a prominent and impressive feature of the Seminary Commencement. Among the numbers rendered at the different services were the following:

"Let There Be Light" (from the Creation) .....Haydn  
 "Alma Mater" .....Finley D. Jenkins  
 "Lamb of God Without Blemish"...Gregorian  
 "O Light Eternal" .....Verdi



"Before Thy Shrine" .....	<i>Deems-Taylor</i>
"Prayer" (adaptation from the Psalms)	
.....	<i>Bach-Gounod</i>
"Hallelujah Chorus" (from "Mount of Olives") .....	<i>Beethoven</i>
"Now Let Every Tongue Adore Him"...	<i>Bach</i>
"Seven-fold Amen" .....	<i>Stainer</i>
"Christian Ministry" .....	<i>F. D. Jenkins</i>
"Rejoice Daughter, Zion" (from Judas Maccabeus) .....	<i>Handel</i>

## Style in Church Music

By Prof. Archibald T. Davison, Ph.D., Professor of Music at Harvard University. (An address delivered to the students of the Seminary).

When Martin Luther undertook to organize the music of the Protestant Reformation, he brought to the task the same consecrated care displayed in the formation of his theology. He took music seriously, for he understood the power to move men that lies in music,—a power different from and more poignant than that of words; and he intended to use that force logically and effectively. In the first place, he allowed himself to be advised by musical experts; he did not argue that the sort of music he liked was necessarily the best kind of church music; nor did he surround himself with gentlemen of assorted trades and professions, whose business it should be to counsel him as to ways and means of procuring the services of professional musical performers at a minimum cost. Nor did Luther care much, apparently, whether the music he selected was popular or not. He had certain well-thought-out ideas with regard to the type of music which would serve as the best accompaniment to his theology, and with unquestionable logic he entrusted the carrying-out of those ideas to musicians, both Catholic and Protestant, skilled in the ways of church music.

In the second place, Luther was wise enough to adopt any Catholic music which served the needs of Protestantism. He realized fully that there can never be anything controversial in *music per se*, but only in the texts that accompany music.<sup>1</sup>

Even secular pieces were not neglected in his search for congregational song, and where changes were necessary in order to obliterate

the taint of secularity, those changes were made by competent hands.

Luther realized, moreover, that the only way to make his theology musically articulate was through participation by the people. Not that he believed that choirs should be abolished: far from it. But he perceived that if music as a part of religious exercise was really to enter into the experience of men, they must perform that music themselves, and that congregational singing, as opposed to the choir singing of the Catholic church, must serve as the basis of musical worship. Thus, by clear thought and wise action, he set in motion a form, (the chorale) which stirred the Protestant and Catholic world of his time; which greatly influenced the future course of music both choral and instrumental; and which stands even now as the highest type of congregational hymn.

But alas, little more than the shell of Luther's great ideal remains to us, so far have we departed from the substance and procedure of Protestant church music of his day. Instead of ordered policy and intelligent administration on the part of those in authority, we have either indifference or a mass of hazy and individualistic opinions based upon a catch-as-catch-can philosophy of church music and often enough upon ignorance of what music is and what it can do. Instead of a careful and skillful scrutiny of the music with regard to its fitness for use in worship, we look through the text, discover that God is somewhere mentioned, and, if we like the tune, think the harmony attractive and the whole thing likely to be popular, we have our choir sing it on Sunday—first making our position entirely orthodox by assuring ourselves that the magic words "Sacred Anthem" are printed on the cover. Instead of uttering our own praise, we indulge ourselves in the profes-

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"In the same way have they (the Catholics) much noble music, . . . used to adorn most vile, idolatrous words. Therefore have we undressed these lifeless, idolatrous, crazy words, stripping off the noble music, and putting it upon the living and holy word of God, wherewith to sing, praise, and honor the same, that so the beautiful ornament of music, brought back to its right use, may serve its blessed Maker and His Christian people."—Martin Luther.

Dickinson, "History of Music in the Western Church"—p. 260.

sional offerings of a quartet; and when we do rise for the congregational hymn (which we don't sing) we are greeted, not by the chorale, expressive and dignified, but in all probability by some solemnly romantic morsel from the Barnby-Dykes school of "churchly" hymns. These hymn tunes always appear to me to be chafing in bondage. If they could only get out in the world where they could be themselves, as boat songs and serenades and melodies of broken hearts: but no, some one has got them between the rigid covers of a hymnal and they never will escape from it. They must go on pretending to be what they are not and sounding more self-conscious and mildly naughty than perhaps they really are, just because they know they don't really belong in the hymnal. Consider the plight of a tune like "Galilee," to the words "Jesus calls us." Here is a melody of infinite social possibility. I cannot at the moment think of a more ingratiating or insinuating bit of music. If it should once escape from the hymnal, it might even become a wrecker of homes. On the whole, it is probably safer confined in the hymnal, numbered and indexed, and sung by guileless Christians at the Feast of good St. Andrew.

In the previous paragraph I spoke of the indifference which, on the one hand, assigns to music a purely decorative function in worship, and of the ill-considered opinion which grows out of an ignorance of the substance and effect of music. To these two causes in particular, I believe, may the low estate not only of hymns and hymn-singing, but of church music in general be traced. Some one has said that there has been almost no intelligent thinking on the subject of church music since Luther. But if people do not take church music seriously, why should they think about it? With hostility one can deal, for hostility generates mental action; but indifference is hard to overcome. To many laymen and clergymen music is a pleasurable interruption to the main business of worship; it serves at once to give the minister breathing-space and to offer a more or less lucrative occupation to a group of persons called musicians, who will for a consideration,—to borrow a critical phrase—"gently massage the eardrums of the believer." What, other than the most flat-footed indifference, could have produced the

average parish music committee? Is membership in the finance committee eagerly bestowed upon inmates of the poor house? Obviously not; and yet many a music committeeman makes joyous boast that he can't tell one tune from another. Such a state of affairs can arise only from the fact that music doesn't make any real difference to most of our churches. To them the Music Committee is a body whose function is to "hire and fire," and to supply the congregation with some agreeable music on Sunday. Is there a question of good or bad music? No; the committee concerns itself with the quality of the performance. Is there a question of the suitability of certain kinds of music for religious uses? No; but the committee knows what it likes, and the parish expects the committee to get that kind of music as cheaply as possible.

What, besides indifference, can account for the neglect of music instruction in our divinity schools? Music is admittedly one of the "problems" of the ministry, and yet theological seminaries offer their students ridiculously little training even in the practical aspects of the subject, to say nothing of the more important details relating to the style and content of music, to questions of discrimination between good and bad church music, and to those ideals which ought to regulate all church music procedure.

But we must not condemn too strongly this indifference to the importance of music; nor should we blame congregations for not caring enough about singing to take part in the hymns, bad as they are, for much of our music education is so ordered that this indifference and this unwillingness to participate in music are inevitable. Emphasis on the dry, mechanical elements of music in earlier schools, on note-reading, drill in rhythmic formulae, practice in music exercises, training in the identification of themes played on the graphophone,—these will not necessarily generate interest in music or a will to participate in it. Rather by an experience of music gained through the use of beautiful songs, notably folk songs, introduced into the kindergarten and sung for several years or so without reference to the printed music, may the foundations of a love of singing and a true appreciation of music be laid.<sup>1</sup> To emphasize the "machinery" of

<sup>1</sup>See Surette, "Music and Life"—Chapter II.

music in the earliest grades is to distract attention from the beauty of the song and to dull, and perhaps kill, a love for music and for singing which is in every normal child. The melancholy state of our congregational and community singing is clear witness to the inadequacy of American music teaching and we may as well face the fact that we will never be a musical nation until we rectify our educational blunders. Naturally, no great reform may be expected in our generation; but if the children of to-day are wisely and skillfully taught, we shall have better hymns and better hymn singing, together with a devoted and intelligent interest in music as a part of religious exercise.

Our present indifference, however, is but one of the two great difficulties. There are clergymen and laymen who are honestly interested in church music and fully persuaded of its importance, but they are prevented from constructive action by their inability to identify the qualities that make music worth while, and by their ignorance of the technical, emotional, and intellectual elements of music. When I see clergymen and laymen rushing in where men who have devoted their lives to the study of music fearsomely tread, I ask myself whether these gentlemen can possibly be aware of what music is, and what it can do. Music is a prodigiously dynamic force, whose potentialities can hardly be reckoned; yet we proceed to use it thoughtlessly in a situation where it may do much actual harm.

How prone we are to call music we like "good;" or to reason that, because a certain composition produces in us a mental picture or a specific emotional effect, it will act identically in everyone else's case.<sup>1</sup> It results from this fallacy that there is considerable effort to make music improve morals, convert sinners, cure kleptomania, etc., etc. But these wonders, music, unfortunately, cannot work unless supported by concrete, intellectually apprehensible *ideas*. The conversion of St. Augustine is sometimes ascribed to the power of music; but I venture to say that if St. Augustine had not in some way, perhaps through preaching or prayer, got hold of the *idea* that it was time for him to be a better man, music

unaided could never have saved him. Music is a powerful ally both of righteousness and unrighteousness, but upon an *idea*, and, to a lesser degree, upon *association*, will depend the influence of that music. As soon as you make the sound of music you awake in the listener some emotional force: shall we, then, conclude that because a piece of music is played in church or is characterized by the composer and publisher as "sacred," it will inevitably arouse "religious emotion?" Or that because it makes *us* feel pious, it will affect *everyone* in like manner? What, under these circumstances we are accustomed to call "religious emotion" may be but one of those vague and melting states so easily aroused by the sound of music.<sup>2</sup> To say that the emotion is "religious" because of the music rather than because of the ideas or associations connected with that music, would indeed be daring. Moreover, I do not hesitate to say that a very large proportion of our music, even in the "best" churches, is secular in its make-up. Why, then, should we conclude that music whose technical substance is common to secular music, will, because it is heard in church, evoke religious feeling? Music is not like poetry; music has no commonly transferable idea. It is not like painting, which remains fixed before the eye, a visual and commonly understood representation of some natural fact. The same piece of music may suggest twenty different ideas to as many people, if, indeed, the music arrives at any intellectual status in the listener. "To most people," says Santayana, "music is a drowsy reverie relieved by nervous thrills." Were you to ask a group of persons what a piece of music made them think of, there would hardly be two similar answers.<sup>3</sup>

Now, in this emotional versatility of music lies one of the chief dangers from the point of view of church use, for we are thoughtlessly prone to assume that the pleasure we

<sup>1</sup>James, "Varieties of Religious Experience," pp. 27-28, 278-280.

<sup>2</sup>Recent experiments at the Psychological Laboratory at Harvard would indicate that when music is offered without supplementary text or title it is not safe to assume in the case of each hearer even such general reactions as "grave," "gay," "martial" or "meditative." How impossible, then, to believe that the universal effect of any piece of music will be "religious," a term infinitely more indefinite than the others previously mentioned.

<sup>3</sup>See Hanslick, "The Beautiful in Music," pp. 74-75; Schopenhauer, "The World as Will and Idea," Vol. I, Book III, pp. 338-341.



take in church music is based in some "good" emotion; to accept that music as sacro-sanct without reference to its substance, whence its emotional power springs. Nor is this all, for we may not assume that even the use of a sacred text with secular music will negative the effect of that music and produce the desired emotional state. The action of music is much more rapid than the action of words. Music strikes instantly at the imagination and thence at the emotions: whereas, words must first be apprehended by the intellect, then laid hold of by the imagination, and, lastly, borne out to the emotions. Herein lies the fallacy of attempting to justify the use of cheap or sentimental hymns and anthems as a means of inducing a religious frame of mind; the fact is that before the text, no matter how deeply religious it may be, is given an opportunity of doing its work, the music has already definitely supplied the emotional state. That certain types of so-called "religious emotion" lie dangerously near to eroticism is well-known; yet we constantly use in our churches music the technical substance of which, if not erotic in its import, is, at least, beyond the bounds of religious suggestion.

I have sometimes asked myself whether, in view of the present misuse of church music, it would not be better if all music were eliminated from the service. Is there not, after all, something to be said for those who will have no singing or playing in church, because they distrust the emotional effect of these activities? It would seem so; and yet, from an exercise where there is obvious place for beauty in every form, it is unthinkable that the great art of music should be absent. But, if present, it will address itself to the imagination and emotion of the hearer, and therefore any use of it in church ought to be carefully controlled. It is here that certain branches of the Protestant church, not generally committed to the evils of a sentimental musical appeal, fall short of the highest conception of church music; notably those which neglect or else ignore entirely the mystical element in worship. Such a religion is, no doubt, practical and effective; it emphasizes social service and kindred ideals, all of them of the highest value, but regarded purely as activities they are a part of the world outside the church; man deals with man primarily

and only indirectly with God, and in that sense, at least, these activities are secular. That all this is but the carrying out of the Divine Will with regard to human relations may be made clear through ideas presented in a sermon or address, but it is text and not music that conveys ideas; and once you attempt to use music to supplement such a practical religious movement, you must select essentially music of action; and music of action is music of the outside world—secular music. But in such a use is lost music's greatest power, for music belongs first to the world of imagination and not to the world of action. Music cannot explain why social service is a logical factor in religion; it can only content itself with being secularly appropriate. On the other hand, in those forms of religious exercise where mystery, awe, and contemplation play their part—there music is truly one with religion.

But here again we must assure ourselves that we are not deceived. I remember reading in a book called "Music and Mysticism," by a clergyman whose name I have forgotten, the words, "Wagner is my religion." Now this is a glowing example of the individualistic type of reasoning that grows out of an ignorance of music, for the associations that group themselves about Wagner's music—associations arising from the secular quality of the text and from the conditions under which the music is often heard—are definitely secular. No composer, moreover, has succeeded better in supporting his text with a musical fabric of the most intensely secular and often erotic kind! But even if this clergyman had been able magically to transport himself from the opera house into ecclesiastical surroundings, to have closed his ears to the words of the text, and to have read into the music something which both experience and association were loudly denying—even then he could have had no right to assume Wagner to be the ideal ecclesiastical composer for everyone. We often speak of one's not knowing his own mind; but here, I fear, is a case of a good man who did not know his own emotions.

From all the foregoing we may draw several axioms:—First, all music will call forth some emotion. Second, the reaction to music is so much quicker than the reaction to words that no text or title may be counted on to locate a definite area of emotional activity.

Have I not, then, involved myself in a paradox when I have spoken of "sacred music" and "secular music"? Is there such a thing as "sacred style" and "secular style"? Am I not as individualistic as the man who proclaimed Wagner his god of religious music? I venture to think not. I have not asked myself, "What music do I like?" or "What music do I think will bring people to church, or please them when they get there, or put them in a religious frame of mind?" I have tried to discover just what music is, and what its limitations are as an emotional force; and after this examination I have asked myself, "To what use, in view of these powers and these limitations, may we put music in connection with religious exercise? What may its object be?"

First, I conclude that the place of music must be *secondary*, for it cannot be counted on single-handed to make us better men or to induce in us religious moods, even when supported by text. Clearly, then, it must stand as an ally to religious ideas presented through preaching or some other agency. But if we are going to select music to serve as such an ally, we certainly ought not to adopt music whose substance and import are wholly secular, or the chances are that we shall produce a secular type of emotion as a preparation for the sermon. "But," you object, "the kind of music you select as suitable may not be understood by the layman. He may even dislike it. Ninety-nine per cent. of his musical experience is secular and if you offer him something he doesn't understand, he will be confused and irritated by it." And to this objection I answer that, except indirectly, I am not concerned with the layman. I cannot accept a "play-theory" of church music, constructed upon the personal preferences of the great American congregation. I believe with all my heart that the object of church music should be to offer to God the most perfect sacrifice possible in music. I lift the question out of the area of personal choice, of benefit, either practical or religious, and I reduce it to a matter of musical standard. I submit this opinion not only as the logical one left us in view of the emotional limitations of music and the desolations that have followed our efforts to please and benefit the layman, but also because it seems to me to be thoroughly

worthy of the best ideals of Christianity and of that great art which God has given into our keeping. If it is an extreme view, almost a Catholic view, I apologize for it none the less.

This whole question of the relative value of the objective and subjective in religion has been admirably illuminated by James Bissett Pratt in his book, "The Religious Consciousness" from which I take the liberty of quoting several passages. "The worshipper in the Protestant Church," he says, "must be made to feel, as the Catholic feels at the Mass, that *something is really being done*—something in addition to the subjective change in his own consciousness. Let him understand that you wish him to come to church in order that you may make a psychological impression on him, and he will be increasingly likely to stay away. Or he may come to hear your opera singer, but his religious sentiment will remain untouched. If public worship is to be profitable to him he must find in it something more than that."<sup>2</sup> And again, "There is a kind of worship that is perfectly objective and sincere and that is quite as possible for the intelligent man of to-day as it was for the ancient:—namely, that union of awe and gratitude which is reverence, combined perhaps with consecration and a suggestion of communion, which most thoughtful men must feel in the presence of the Cosmic forces and in reflecting upon them."<sup>3</sup> One need only consult one's churchly experience to discover how slight a part the objective phase of religious exercise plays in our Protestant worship. But the kind of subjectivity that runs riot in Protestantism reaches its fullest expression in our attitude towards music, for we expect the sermon and the prayer to *do us good*, to suggest ways and means for better living and constructive service; but of church music we ask, as a rule, only that it shall please us, and, if we take it a little more seriously, that it shall make us *feel good*. And the infinite dangers elsewhere mentioned that lie in that phrase "feeling good" ought to lead us to make haste in placing music first among the objective branches of worship. Once we have left the realm of

<sup>1</sup>James Bissett Pratt, "The Religious Consciousness, Chap. XIV.

<sup>2</sup>Ibid, p. 307

<sup>3</sup>Ibid, p. 308.

ideas presided over by sermon and prayer, to seek those vague and purposeless satisfactions which too often fill us as we hear (but not necessarily listen to) music, our satisfaction may easily become self-satisfaction and our "good emotion" something quite different.

Of music in particular Mr. Pratt says, "Especially is the congregational singing of hymns productive of considerable religious feeling; while the rendering of selections by the choir at times aids in producing the desired religious atmosphere—provided the selections be really religious and the rendering of them be sincere."<sup>2</sup> But what is a "really religious selection?" Here the question ceases to be a psychological one and becomes a matter for the musician. Is there any music suited to act as an ally to those ideas presented in preaching and prayer—music which, because of its dissociation with secular things, may with reasonable assurance be counted on to provoke no secular emotion? I believe there is; but to find it we must turn aside from the current musical practice of the modern church and seek some unfamiliar type—either sacred or secular—music whose substance has little or no part with our secular experience. Such music is the Gregorian Chant, the Lutheran Chorale, the works of Praetorius, Anerio, Vittoria, Byrd, Palestrina, Purcell, and many other composers of the "Golden Age." To a lesser extent we may accept much of Lotti, Carissimi, and Scarlatti. Bach, Mendelssohn, and Brahms offer much that is valuable. And how promptly has the Modern Russian School been adopted by churches which live under a high standard. If this music were reduced to technical analysis, much of it would be found to be triadic, non-dissonant, non-chromatic, not markedly rhythmic, impersonal in melody, and contrapuntal in structure. Such church music exists in quantity, available for choirs of varying abilities.<sup>1</sup>

But why do we not employ this music in

<sup>2</sup>Ibid, p. 302.

<sup>1</sup>It is not possible, of course, to say that certain types of music will *always* fulfil the demands of a sound church style, for the sacred validity of such music depends upon its unfamiliarity, its dissociation from secular suggestion. Should Palestrina, Bach, or any other composer whose music is suitable for worship appear on the programs of dance-halls, cafés, theatres, etc., their quality as sacred composers would be immediately destroyed.

our services? First, because ministers and music committees in general have little knowledge of it; second, because, the music being unfamiliar, they do not immediately understand it and prefer to follow the inevitable line of least resistance, using music which lies within their experience and which pleases them; and third, because much of this music is drawn from Catholic sources, so that even with its text removed it seems, mistakenly, to retain the taint of Catholicism. Such conclusions are based, as I said before, on ignorance and indifference. But can choir-masters be excused for these same reasons. It is unfortunately true that for many church musicians the best ecclesiastical music is unexplored ground. Moreover, to perform this music well requires more diligence in rehearsing than is demanded by the average anthem. Solos do not abound in this better style, nor is there opportunity for the display of sensuous qualities of voice or of vocal technique. But perhaps the main reason for the rejection of this beautiful music is to be found in an underlying distrust in human nature, which is often shared alike by layman, clergyman, and choir-master—a distrust expressed in the oft-repeated phrase, "Oh, you know the congregation wouldn't stand for music like that." Now when a choir-master protests to me his love of Palestrina's music and his belief in its validity, and yet, declaring its unpopularity makes no effort to use it in his church, I know that he is either lazy or untruthful, or both. We all know that the American people will stand for anything: they stood for the draft the Income Tax, the Volstead Act, and many another stringent piece of legislation; and to say that because a choir-master chooses to sing a motet of Palestrina to a good English text the congregation of the First Baptist Church is going to depart riotously in a body, is the most ridiculous kind of make-believe. I have never heard of a case where the use of the best church music has driven a layman from the service. But if there has been such a case I assume that the attitude of the listener, and not the music was wrong.

And yet the layman has his part in a scheme which at first sight seems to ignore him completely. For the best products, and the only normal products of objective worship are to be sought in the worshipper himself. The le-



he pays attention to the exterior beauty of the music, to the quality of the performance, to the dress and personality of the singers,—the less he conceives all these to be for *him*, the greater spiritual benefits he will receive. In proportion as he sinks himself in the atmosphere of *worship* as opposed to the idea of *self-benefit*, just so much more readily will the whole emotional and intellectual transaction involving music, prayer, meditation, and sermon crystallize itself into a well-rounded and profitable religious experience. The layman must feel that to use poor music in church is an affront to the Deity; that the culpability in using such music in education, in play, in the dance, the home, the theatre or the concert-hall, is as nothing compared with that of employing any music other than the best in worship. (How awful would be the mortality among Christian churches if Old Testament retribution were suddenly to be visited on the offerers of an imperfect sacrifice).

The task of bringing our church music to a worthy standard is not an easy one. It will require patience, wisdom, education, devotion, and above all—*faith*; faith in human nature and a conviction that only the best is possible to our consciences. So shall we labor earnestly that, in Luther's words, "the beautiful ornament of music, brought back to its right use, may serve its blessed Maker and His Christian people."

## The Next Seminary Year

The One Hundred and Thirteenth Session of the Seminary will open on September 30th with matriculation of new students in the parlor of Hodge Hall and the drawing for the choice of rooms by entering students at three o'clock in Stuart Hall.

New students will please bring with them when matriculating, if they have not sent them in advance, their credentials as described in the catalogue, namely, letters of commendation from their pastors and their college diplomas or other official evidence of the degrees received and the year when these de-

grees were given. A student coming from another seminary shall bring a letter of dismissal from such seminary, together with a full statement of the courses already accomplished there, and students wishing to receive credit for theological studies taken in connection with their college course shall bring official evidence that such courses have been taken. Candidates for the Master of Theology degree shall bring both their college and seminary diplomas or other official evidence of them.

The opening address of the Seminary year will be given in Miller Chapel on Wednesday, October 1st, at eleven o'clock, and lectures and recitations will begin the same day.

## The Library

At the May meeting of the Board of Trustees the librarian reported that during the year the Library had acquired 1,754 bound volumes by gift and 1,276 by purchase, making an addition of 3,030 bound volumes and bringing the present total to 118,566. The unusually large number acquired by gift is due to the cataloguing and placing on the shelves of 1,241 volumes of the library of the late Professor Warfield. Last year 1,312 volumes of this library were placed on the shelves, making a total of 2,553 volumes of this valuable bequest added to the Library. The number of pamphlets added during the year was 635, making the present total of pamphlets 39,943.

At the same meeting the Trustees authorized the construction of an addition to the brick library building to accommodate between 60,000 and 70,000 volumes. It is hoped that the erection of this addition will begin this summer.

Since the November Bulletin the Library has received the following books for the Alumni Alcove:

*Nieuwigheid en dwaling de loochen-  
ing der gemeene gratie, nogmaals  
gewogen en te licht bevonden*, Grand  
Rapids, 1923, by the Rev. Jan Karel  
van Baalen, '14.

*The Preacher's Old Testament*, New  
York, 1923, from the Rev. Professor  
Edward Mack, D. D., '89.

*You and Yours, God's Purpose in  
Things*, New York, 1923, by the Rev.  
Guy Morrill, 1900.

*Twenty-five Years of Service*. First  
Presbyterian Church of Olney, Phila-  
delphia, commemorating the 25th An-  
niversary of the Founding of the  
Church, Dec. 5, 1923, by the Rev. Wil-  
liam H. Wells, D. D., '99.

*The Attitude of Martin Bucer  
toward the Bigamy of Philip of Hesse*,  
New Haven, 1924, by the Rev. Hast-  
ings Eells, Ph. D., '19.

*Psychology's Challenge to Christian-  
ity*, Richmond, 1923, by the Rev. Cecil  
van Meter Crabb, '14.

The following pamphlets by Alumni  
have been received:

From the Rev. John Franklin  
Troupe, '15, *Some Fallacies about  
War*: delivered on Armistice day 1923,  
First Presbyterian Church, Fremont,  
Ohio; from the Rev. Francis James  
Grimke, D. D., '78, *What is the trouble  
with the Christianity of today? there  
is something wrong about it. What is  
it?* An address delivered at the Sev-  
enth Annual Convocation of the School  
of Religion of Howard University,  
Washington, D. C., Nov. 20, 1923; from  
the Rev. Horace Coffin Stanton, D. D.,  
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side Church*; *Romish ascendancy ver-  
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### Princeton at the Assembly

The Seminary had an unusually large representation at the meeting of the One Hundred and Thirty-sixth General Assembly of the Presbyterian Church, U. S. A., at Grand Rapids. Not to speak of many other Princeton men among the Commissioners, eight Directors and four members of the Faculty were Commissioners; President Stevenson being sent by the Presbytery of Baltimore, Dr. Erdman and Dr. Machen by the Presbytery of New Brunswick, and Dr. Wilson by the Presbytery of Kittanning. The Rev. Clarence E. Macartney, D. D., of the Class of 1905, and Director of the Seminary, was elected Moderator. The report on Church Cooperation and Union was given by the Chairman of this Department, President Stevenson. The Moderator appointed Dr. Maitland Alexander as Chairman of the Committee on Bills and Overtures; Dr. W. Courtland Robinson as Chairman of the Committee on Ministerial Relief and Sustentation, and Dr. Erdman Chairman of the Standing Committee on the Board of National Missions. At the request of the General Council, made some weeks in advance of the Assembly, Dr. Erdman also conducted the devotional hour during each day of the Assembly meetings; he delivered a pre-Assembly address on the Gospel of Christ and spoke on the Evangelization of the Jews at the popular meeting of the Board of National Missions.

At the Alumni Dinner on Monday

evening, May 26th, in the Y. W. C. A. building, one hundred and thirty-six were present. President Stevenson presided and addresses were made by Moderator Macartney, Dr. Erdman, Dr. Maitland Alexander and Dr. Hess. President Stevenson called attention to the progress the Seminary is making, to the large attendance of students and to some of the immediate needs, mentioning more particularly the proposed dining hall and an enlargement to the Library building on Stockton street.

### Alumni Notes

1852

The Rev. Alfred P. Botsford, D.D., is still the oldest living alumnus. He began his 98th year April 21st. His residence is in Woodbury, N. J.

1859

The Rev. James H. Clark was entertained, on his ninety-fourth birthday in March, by the George N. Morgan Post, No. 4, of the G. A. R. as Minnesota's oldest G. A. R.

1872

The Rev. John E. P. \_\_\_\_\_, has changed his address to 638 Berkeley Street, Camden, N. J.

1878

B. F. R. Clark, M.D., has moved from Palmerton, Pa., to Lansdowne, Pa.

The Rev. Robert E. Flickinger, now honorably retired from active service, is residing in Rockwell City, Iowa. He is engaged in arranging the portrait page for a general history of the Flickinger families in the United States.

1883

The Rev. William F. Gowdy has resigned the Fourth Church of Cincinnati, O.

1885

The Rev. Philip F. Matzinger has resigned the church at Santa Maria, Calif.

1886

The Rev. Peter Robertson, D.D., has gone from Cincinnati, O., to Scotland. His address is Y. M. C. A., Glasgow, Scotland.

1887

The Rev. William C. Paden has moved from Independence to Bloomfield, Iowa.

1889

The Rev. D. McClellan Butt was elected moderator of the Presbytery of Aberdeen at its spring meeting.

The Rev. William Y. Chapman, D. D., has resigned the pastorate of the Roseville Avenue Church of Newark, N. J., to accept the presidency of Bloomfield Theological Seminary.

The Rev. Hugh L. Hodge, D.D., has accepted a call to the First Church of Baltimore, Md., and was installed its pastor, Feb. 1st.

1890

The Rev. Daniel R. Warne has moved from McConnelsville, O., to McArthur, O.

1891

The Rev. John K. MacGillivray has changed his address from Somerville, Mass., to 91 Lynway, Point of Pines, Revere, Mass.

The Rev. R. Crabb, D.D., was given the honorary degree of LL.D. by Davidson College at its Commencement in June.

1892

The Rev. Maitland Alexander, D.D., LL.D., was given a reception by the officers and members of the First Church of Pittsburgh, Pa., April 28, 1924, to celebrate the twenty-fifth anniversary of his pastorate.

The Rev. William A. Price has changed his address from Aberdeen, Md., to Street, Md.

1893

The Rev. Daniel I. Camp has resigned the Upper Path Valley Church of Dry Run, Pa.

The Rev. William F. Dickens-Lewis, D.D., was elected moderator of the Presbytery of Cleveland at its spring meeting.

1894

The Rev. J. Twyman Boyer, D.D., has changed his address from Waveland, Ind., to 146 Ashby Road, Upper Darby, Pa.

The Rev. Reynolds G. Carnahan has changed his address from Wall Lake, Ia., to Richards, Mo.

The Rev. James M. Farr, D.D., has resigned the First Church of Wilkes-Barre, Pa., the resignation to take effect Jan. 30, 1924.

1896

The Rev. James D. Cameron, D.D., having accepted a call to the Cream Ridge and New Egypt churches, has changed his address from Antrim, N. H., to New Egypt, N. J.

The Rev. Archibald B. Jamison, who has been pastor of the church at Manassas, Va., and teacher of the Bible in the Eastern College of Manassas, has accepted a call to the Hempstead Church, New City, N. Y.

1896-1897

The Rev. George W. Jones, a partial student, 1896-97, has resigned the church of Blue Ridge, Texas.

1897

The Rev. J. Ambrose Dunkel, D.D., was elected moderator of the Presbytery of Indianapolis at its spring meeting.

The Rev. Francis H. Laird was elected moderator of the Synod of New England at its meeting last October.

President Kerr D. MacMillan, S.T.D., has suffered the loss of his wife, who died April 13, 1924, in Aurora, N. Y. She was Miss Cornelia Chesebro Lash of Toronto, Canada. They were married June 6, 1905. Two sons survive her.

1898

The Rev. William B. Cooke has been elected moderator of the Presbytery of Philadelphia North.

The Rev. William C. Murdock has completed a pastorate of four and a half years at Elrose, Canada, and begun work at Watson, Sask., which is his present address.

1899

The Rev. Henry W. Block has resigned the Fox Chase Memorial Church, Philadelphia,



Pa. He was installed pastor of the Shiloh Church, St. Mary's, Pa., Jan. 29, 1924.

The Rev. Marshall Harrington, D.D., was elected moderator of the Presbytery of New Brunswick at its spring meeting.

The Rev. William T. S. Seyfert was released from the church at Renovo, Pa., Oct. 16, 1923.

The Rev. Kencey J. Stewart has changed his address from Carrollton, O., to Wellsville, O.

The Rev. Harry B. Vail was installed pastor of the church at Madeira, O., Feb. 29, 1924.

## 1900

The Rev. Benjamin Thomas was installed pastor of the church in Johnsonburg, Pa., Oct. 19, 1923.

The Rev. Herbert Ure was elected moderator of the Presbytery of West Jersey at its spring meeting.

## 1901

The Rev. C. Benjamin Segelkin was installed pastor of the church of Haverhill, Mass., Nov. 8, 1923.

## 1902

The Rev. Walter W. Edge received the honorary degree of D.D. from Lafayette College in 1923.

The Rev. Lewis B. Hillis, D.D., student pastor in Berkeley, Calif., for the Synod of California, has resigned to accept a call to be director of the recruiting department under the Board of Christian Education. His headquarters are in New York City.

## 1903

The Rev. Samuel R. Brown has accepted a call to the Laboratory Church of Washington, Pa.

The Rev. John E. Park has had the honorary degree of D.D. conferred upon him by Tufts College.

## 1904

The Rev. William E. Brooks has resigned the First Church of Allentown, Pa.

The Rev. G. Ashworth Burslem, pastor of the church at Dover, Del., and his congregation dedicated a new church building on April 20, 1924. President Stevenson preached the dedicatory sermon. This churches dates back to 1711.

The Rev. Hugh W. Rendall was elected moderator of the Presbytery of Morris and Orange at its spring meeting.

The Rev. William H. Topping has resigned the Mt. Ida Memorial Church of Troy, N. Y.

## 1905

The Rev. Dwight C. Chapin was elected moderator of the Presbytery of Spokane at its spring meeting.

The Rev. Melvin R. Laird, D.D., has resigned the pastorate of the Westminster Church of Omaha, Neb.

The Rev. Clarence E. Macartney, D.D., was elected moderator of the General Assembly at its meeting in Grand Rapids, Mich.

## 1905-06

The Rev. Hermann M. Hosack, a graduate student 1905-06, has resigned the church at Newell, W. Va., to accept a call to the Highland Church of Perrysville, Pa.

The Rev. John R. Lloyd, a graduate student 1905-06, has moved from Richwood, O., to Belle Center, O.

## 1906

The Rev. William A. Clemmer has moved from St. Louis, Mo., to 226 N. Barron St., Eaton, O.

The Rev. Hugh N. Ronald was elected moderator of the Presbytery of Muncie at its spring meeting.

## 1906-07

The Rev. Otis M. Trousdale, D.D., a graduate student, 1906-07, has resigned the First Reformed Church of Newark, N. J., to accept a call to the First Presbyterian Church of Columbia, Tenn.

## 1907

The Rev. John C. Finney has resigned the Forest Park Church of Baltimore, Md., and has become associate pastor of the Brown Memorial Church, Baltimore, Md.

## 1907-08

The Rev. William M. Woodfin, a graduate student, 1907-08, has resigned the Presbyterian church of Homestead, Pa., and was installed pastor of the Third United Presbyterian church of Pittsburgh, Pa., April 11, 1924.

1908

The Rev. Herbert Adams Gibbons, Ph.D., Litt.D., has been elected a Corporator of the Presbyterian Ministers' Fund.

The Rev. Thomas G. Nethery has resigned the Bethany Church of Council Bluffs, Iowa.

1909

The Rev. Robert A. Cameron has resigned the church at Billings, Mont., to accept a call to the First Church of Aberdeen, Wash.

The Rev. Ernest Hansel was elected moderator of the Presbytery of Lehigh at its spring meeting.

1910

The Rev. Harry H. Blocher has resigned the Firestone Park Church of Akron, O., to accept a call to the Nelson Memorial Church of Columbus, O.

The Rev. Reid S. Dickson has resigned his charge at Lewistown, Pa., to become Western Secretary of the Board of Ministerial Relief and Sustentation, with his office in Chicago.

The Rev. Stanley H. Jewell has changed his address from Barton, Md., to Belle Vernon, Pa.

1911

The Rev. Washington E. Patton has changed his address from Salt Creek to Midwest, Wyo.

1913

The Rev. James F. Riggs has changed his address from Catskill, N. Y., to Little Falls, N. Y.

1914

The Rev. Herman T. Reinecke has resigned the pastorate of the Park Avenue Church of Pittsburgh to become assistant to Rev. W. L. McEwan in the Third Church of the same city.

1914-15

The Rev. Alexander G. Anderson, a graduate student, 1914-15, has resigned the church at Flora, Ind.

1915

The Rev. John D. Lindsay has resigned the church at Shippensburg, Pa., and has been installed pastor of the First Church of Findlay, O.

The Rev. John A. Mackay has received the degree of D.Litt from the University of Lima, Peru. He is director of the Collegio Anglo Peruano at Lima.

1917

The Rev. Milton M. Allison has moved from Pittsburgh, Pa., to Wellsburg, W. Va., having been installed pastor of the First Church of Wellsburg on May 22, 1924.

1920

Howard D. Rhea is secretary of the Y. M. C. A. of Bloomington, Ill.

The Rev. Mortimer M. Stocker has resigned the church at Montpelier, Ida., and accepted a call to the First Church of Oregon City, Ore., which is his present address.

The Rev. Russell H. Woltz has resigned the church of Celina, O.

1921

The Rev. T. Marshall Morsey is Dean of Siloam School of the Bible, at Siloam Springs, Ark., and Managing Editor of the American Evangelist published there.

The Rev. Andrew Richards, has changed his address from New Gretna, N. J., to 603 Ninth Ave., Belmar, N. J.

1922

The Rev. William D. Chamberlain is pastor of the church of Carteret, N. J.

The Rev. Raymond E. Muthard is pastor of the church at Frostburg, Md., and not of Cumberland, Md., as wrongly stated in the November Bulletin.

The Rev. Theodore C. Meek has accepted the appointment as assistant to the pastor of the First Church of Toledo, Ohio.

1923

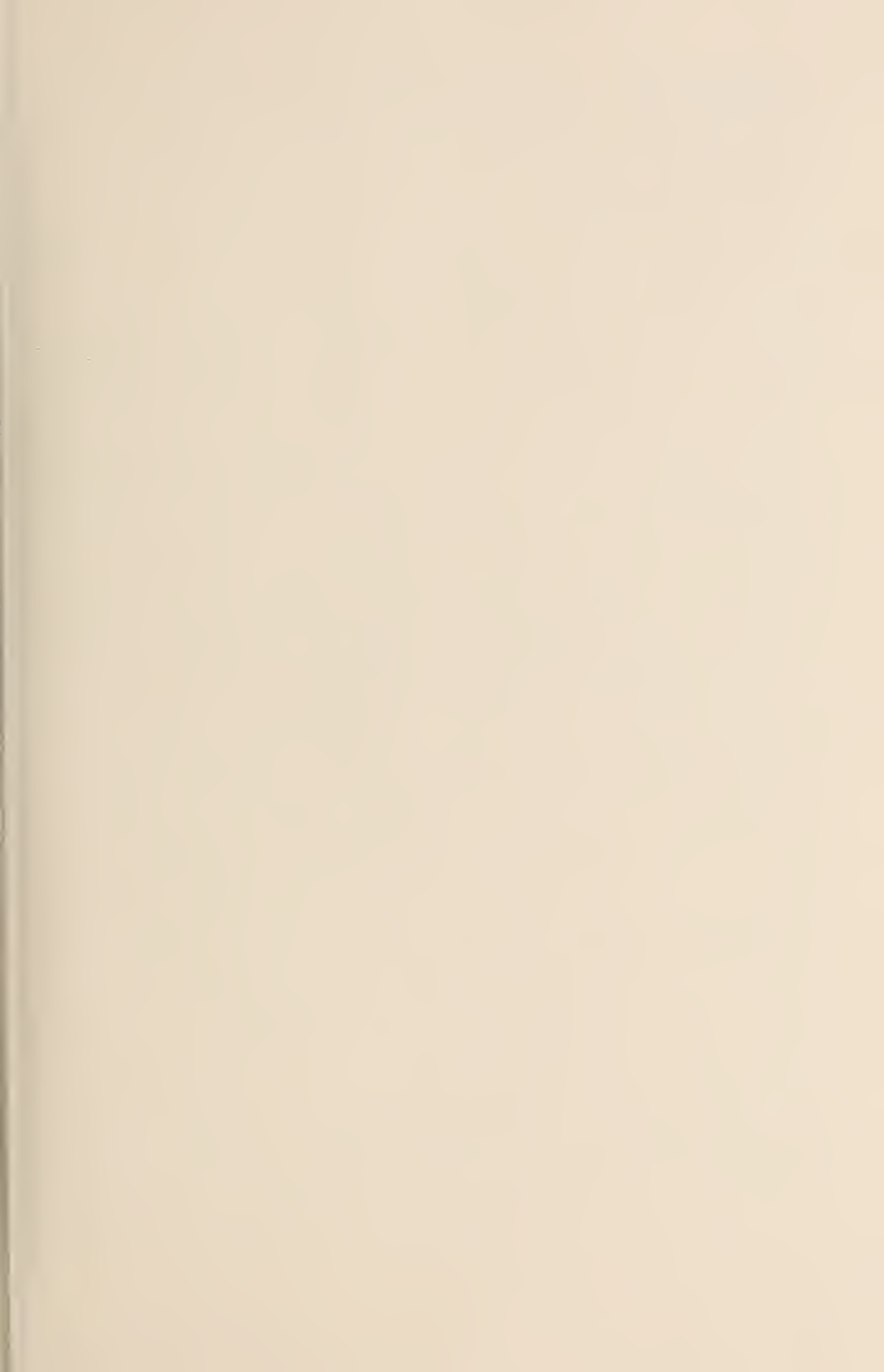
The Rev. John B. Thwing is enjoying a prosperous year in the Clement Church of Cicero, Ill. Besides its own services, his church has weekly Italian and Lithuanian services.

1924

The Rev. Ernest E. Loft is stated supply of the church at Three Forks, Mont. He is also editor of the Local Church Times.

The Rev. William K. Smith and Miss Mary Dickey were married, Feb. 18, 1924, in Covington, Va.





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